THE CRESSET;

MOUNTAIN GROVE MISSOURI, Route 3. Caudle Grove.

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N. G. Garrett and M. M. Bowers

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QUESTION COLUMN.

QUESTION NO. B.

Preachers and all, it the Ed. is not right with his two man theory? Please explain, the following scripture:

The wicked are estranged from the womb; they go astray as soon as they be norn, speak ing lies. (Fs. 58-8.)

QUESTION NO 7.

What is the Abomination of Desolation spoken of by Daniel the Prophet. Spoken of in the gospels standing in the Holy place.

Please tell us why the Church today has not the seven men spoken of in Acts 6-3 to admin ister on the same purpose-if she is Apostolic?

Come And See Us.

Mr. Frank Moore now belong ing to the Colony has some fine Liniment used as a pain killer cant be surpassed. Come and get life he has all that heart can deyou wont be with out it in the other men and their strength the fault of the one man theory; family. Good for man or beast, is ferm and here is the poor And now the two man theory

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CREATION AND FORMATION.

Continued from last week.

NO BANDS IN THEIR DEATH

The Psaimist says:

"For I was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm.

They are not in trouble as ' Subsequent insersion 3cts other men, neither are they plagued like other men. (Ps. 73 3 - 5.

> The question can be asked. Why did the Psalmist say, there From the language used in the scripture quoted above, we say the question above is very much in place. And we shall endeavor to answer it in its true light.

> The wicked baving no bands in their death caused the Psalmest to envy them. And he further states the reason for his envy was, because their strength was firm, and that they were not in trouple like other men and that their eyes should stand out with fatness and they had all that heart could desire. These we repeat was the reasons for the Psaimest envying the wicked.

And when we read that "god mest had a good right to be envy. ing of Christ.

loose, and he can get just as man under the law of death him. But not only that in this between these two people. a bottle and try "Wrang Tang" sire and is never in trouble like the loss of the true light. is in wickedness they committed word from a Crucified Lord. through life. No wonder the It does not call for any mystic Pealmist was envy at such a right, nor walls of partition people. Such is the reasoning whose door are opened only to of the Infidel: and the one man maric words or whose circles theory man cannot help himself. | are bounded by mystic grips or For we say too, just to think of a tokens, accept what Paul gave god of love giving to one class of to us. We demand that the pure people the privilege of doing just word of God, shall be open and to ask questions through this as they please a perfect free read in its pure light. moral agent and hold them re-

treated as a friend. But in no And then bind another class up in a manner that he would hold slang or slang phrases go thru them re-ponsible for all they did not only in this life, but beyond the dismal tomb of death, they would have to give an account of all they did.

READ THE

And should there be some little thing which they had done that was not in harmony with the will of their God then they must be cast out into outer darkness for ever. Now such would have to be the reasoning of the reasonable minded man.

But thanks be to the God of love whom we serve, that by His word we have something better to offer you. And give you the reason for their being no bands in the death of the wicked" The wicked that the Psalmest spoke of was the descendents of the man that God had Created on the sixth day. God had laid no restraints on this man-

The nature of this man was turned loose with no bounds or bands: In the language of God we read. 'Be fruitful, multipry was no bands in the death of the and replenish the earth and subdue it. In subdueing the earth there was no bounds or bands in wickedness and in moveth upon the earth. multiplying there was no re-God did not give him eternal life for meat." (Gen. 1-26-29) when He Created him. This Christ. This man was only a people. But now read again. them a new creature.

If the reader will carefully | And the Lord God command is no respector of persons, we examine the Subject on Hegiti-, ed the man saying of every tree helping hand as I went along must say that if we could not mate, in our last week's Issue, of the garden thou mayest freely the journey of life and expect ny find some deep reason for the in connection with this subject eat. difference in the attitude of they will fully understand who But of the tree of the knowlthese two people; then the Psal, the wicked was before the com- edge of good and evil thou shall faction,

point for infidels to swing in on envy at them. For the Psalm-surely die." (Gen 2-7 2 16-17) the one man theory and beat it ist had descended from that

and in death he has nothing to so long been in the dark without your servant in Christ. Amen. fear no judgments or bands on knowing the diference there was

But it must be confessed that

Also "Indian Herbs" a great Psalmist and his people they fills its dark space with the light have to suffer all manner of crue, of Divine Truth. This is truely torturs and then in death they a religious act and should be are held responsible for all the treated by the Churches as the

The deep truths which has been dark to the world so long, shall be seen and read in every heme and family, For we labor for the good of never dying souls.

Trusting that the glorious sunlight of the great Jehovah may be your guide.

For in looking into the truth, we will see that the created man had no bands in his death and the formed man had. We repeat on the account of what we have set forth above in this scripture.

"And God said let us make man in our image after our likeness and let them have dominion of the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth.

So God created man in his own image in the image of God created he him, male and female created he them.

And God blessed them and God said unto them be fruitful and multiply and replenish the earth and subdue it and have do minion over the tish of the sea and over the fowl of the air and over every living thing that

And God said behold I have straint to lust, and the reason given you every herb bearing for all this was that God had seed which is upon the face of Created him a natural earthly all the earth and every tree in man, A man for the earth and the which is the fruit of a tree then set the world in his heart; yielding seed to you it slail be

You will see dear readers that He gave him in the death of there is no tands placed on these

natural man numbered with the: "And the Lord God formed beasts until Christ's blood was man of the dust of the ground to be called a faithful husband shed upon the cross to create and breathed into his nostrils and a wise father than to hethem a new in Him; making the breath of life and man be came a dving soul.

not eat of it for in the day that ing the wicked. Here is a strong This is why the Psalmist was thou eatest thereof thou shalt

man who God and formed and that there is bands in the death horses and my dogs. And I For under the one man theory placed in the garden after the of this man. The Psalmist was would look well to it that none they will point to our Text and seven days. And God had even a descendest of this man the say: "Here you have scripture placed Him under the bands of wicked spoken by him was dethat prove clearly to my mind death; for He said, in the day scendants of the created man that the cod you claim to be a thou eatest thereoff. thou shall and for this reason the reader god of justice; turns one man surely die, This placed this will see the reason why the Psalmist said what he did in our wicked as he wishes to become, It it amazing that the world has Text. Wherefore I ever remain

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WHAT ELLA WOULD DO.

I would aim to make my life. worthy of one good wonan's love and respect. I world makethe happiness of my home the chief ambition of my life. I would write no letters to any woman, save my wife, that all the world might not read.

If in the employ of others, I'd would do double the duties imposed upon me that I might the sooner base others in my employ

I would rule in my business affairs and my own householdnot by force of physical strength. but by force of character.

I would never imagine that the possession of a first class tailorand an eye girse could excuse a vile breath and an insolent air.

1 would deny myself some pleasures and luxuries in youththat I might not be dependent on others for the necessaries of life in old age.

In my general as-ociation with woman, I would treat treat themas nearly as possible as I would like other men to treat my sister or my wife.

I would feel it a great bonor know as a "sly dog" or as a "great masher" by my fellow men.

I would give every man a reward save in the increase of my own self respect and satis-

And I would take as great pride in controlling and mastering my passions and appetites The render will see plainly as I would in the control of my gained the mastery of me.

ELLA WHEELER WILCOX

SWEET MINDED WOMAN.

So great is the influence of aweetminded woman on those around her that it is almost boundless. The husband comes home worn out with pressure of business and feeling irritable with the world in general; but when he enters the cosy sittings room and sees the blaze of the bright fire and meets his wife's smiling face, he succombs in a mement to the smoothing influences which act as a balm of

Gilead to his wounded spirit, We all are wearied with combating with the stern realities of life. The rough school boy fliesin a rage from the taunts of his companions to find solace in his mother's smile; the tittle one full of grief with its own large troubles, finds a haven of rest in its mother's breast and so one might go on with instances of the influence that a sweet-minded weman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

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